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better be called modern credulity, is the almost universal acceptance given by those who read the Bible to a theory concerning these empires which introduces the Pope and the Romish church. This theory does violence not only to the text of Scripture but also to the most fundamental principles of prophetic work.

We must confess that the professor's discussion of the Median empire is unsatisfactory. We had hoped that here he might have made a contribution which would have taken away all difficulty. Without doubt there was little ground for such hope. It matters not what the records of history outside the Bible may go to show, the writer of the Book of Daniel evidently believed that there lived a Darius, the Median, and that he immediately succeeded the Babylonian period. The argument in favor of Antiochus Epiphanes, as the person to whom reference is made in chapter 11:21-45, is convincing. It is not possible to enter into detail, but it is sufficient to say that the treatment is based upon sound principles, and announces results which may now be called conclusive.

W. R. H.

**The Old Testament in the Jewish Church :** A Course of Lectures on Biblical Criticism. By W. ROBERTSON SMITH. Second Edition, revised and much enlarged. New York : D. Appleton & Co., 1892. Pp. xiv and 458.

The first edition of this work appeared in 1881 as a course of lectures which had been delivered on progressive biblical science before audiences in Edinburgh and Glasgow. The onward march of critical investigation, the application of larger principles, and new and larger results called for a revision and enlargement of the original publication. Prof. Smith has been among the most diligent writers and publishers on this line since his first announcement. His editorial management of the ninth edition of the *Encyclopædia Britannica* also demanded of him as contributor a large amount of valuable service in biblical lines. This new edition is partly rewritten and contains about one-third more matter than its predecessor.

Lecture V, which treats of the historical books, has received large additions, and the treatment of the canon is confined to Lecture VI. In Lecture V we note especially the so-called discrepant narratives in Judges 4 and 5, the taking of Ai, the history of Saul, and those in Kings and Chronicles. To the discussion of the Psalter there are some additional points, called out in part by the work of Prof. Cheyne. Our author refuses to accompany the Oxford sage in letting down nearly the entire Psalter to Post-exilic times. He characterizes some of his views as entirely fanciful ; and would make Psalm 45, for example, a poem of the old kingdom. These much more reasonable and credible views will win the favor of students long before the Cheyne hypotheses.

Lecture XIII is supplementary on the Hexateuchal question and traces the documents as they have been critically and microscopically detected in the narrative. "The Jahvist and Elohist together are responsible for the

great mass of the patriarchal history, and for all of those stories that make Genesis one of the most delightful of books. What remains for the priestly writer is meagre enough ; the continuous thread of his narrative is no more than a string of names, dates, and other dry bones of history, mainly in systematic form under the standard heading : 'These are the generations of . . . . . ' " (p. 417). " The supposed Mosaic ordinances, and the narratives that go with them, are unknown to the history and the prophets before Ezra ; they are unknown to the Deuteronomic writers, and they are unknown to the non-priestly parts of the Pentateuch, which Deuteronomy presupposes. And from this it follows with certainty that the priestly recasting of the origins of Israel is not history, but haggada ; solely for the purpose of legal and ethical instruction " (p. 420). In the middle books of the Pentateuch the analysis becomes more difficult ; in some passages it is even next to impossible to separate the constituent elements. There are, however, sufficient indications of dual authorship to satisfy the critic that all through the Hexateuch the old history consists of a two-fold thread (p. 424). The time and manner of the fusion of these documents was late, just about the time of the exile.

These are just a hint at the contents of this full book. It displays prodigious research and work, and follows well in the line of the great leaders in biblical criticism. It is more moderate, however, than Kuenen and Wellhausen, in that an attempt is made to preserve inspiration and the supernatural. This labored strife often leads to statements of questionable conclusiveness and methods of more than doubtful logic. To assume a fact (p. 226, etc.), and then build on it as settled, and thereupon make dogmatic statements and formulate indisputable conclusions, are not the most successful methods of convincing the thinking man (cf. p. 61 note ; cf. p. 73 with 62 ; p. 108 with 106). In following through Prof. Smith's hypotheses and arguments one is constantly asking, " How is that known ? " (pp. 45, 46, 65, 92) " What is your authority for that ? " " Is not that explaining away things, a process which you say has no place in biblical interpretation ? " (cf. pp. 132-148 with p. 421). " What is the use of all the time apologizing for treating the Scriptures as any other book ? " (pp. 18 seq., 233 seq.). It must be perfectly apparent to every reader that the work abounds with good suggestions and valuable hints for critical study, but the *a priori* method of settling difficulties, of analyzing narratives, contains in it too many elements of pure conjecture and too few certified and proven facts. The work is a valuable exponent of the present critical status of Old Testament research, and stands in the forefront of those ranks.

PRICE.

**Early Bibles in America.** By REV. JOHN WRIGHT, D.D., Rector of St. Paul's Church, St. Paul, Minnesota. New York : Thomas Whittaker, 2 and 3 Bible House. Pp. 1-171. Price \$1.50.

In the title of this book, the word "America" is used in a restricted sense, the treatment including only those Bibles that were printed during the exist-